ARTICLES

TO BE ENQVIRED OF, WITHIN THE ARCH-DEA-conrie of Middlesex, by the Church-Wardens and Sworne-men in euery Parish:

And Presentment to be made thereof, to the *Arch-deacon*.

With peculiar answer to euery Article.

Giuen, *Anno Dom.* 1631.

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1631.

The Tenor of the Oath miniſtred to all the Church-Wardens and Sworne-men.

YEe ſhall ſweare, that all affection, hatred, hope of reward, or gaine, or feare of diſpleaſure, or malice ſet aſide, you ſhall, vpon due conſideration of the Articles giuen you in charge, preſent to our Arch-Deacon of Middleſex, or his Officiall, all and euery ſuch perſon, of, or within your Pariſh, as hath committed any offence, or fault, or made any default mentioned in any of theſe Articles, or which are vehemently ſuſpected, or otherwiſe defamed of any ſuch offence, fault, or default, wherein you ſhall deale vprightly, and according to equitie, neither of malice preſenting any contrary to Truth, nor of corrupt affection ſparing to preſent any, & to conceale the Truth, hauing in this Action God before your eyes with an earneſt zeale to maintaine Truth, and to ſuppreſſe Vice. So helpe you God, & his faithfull promiſes in CHRIST IESVS.

God ſaue the King.

ARTICLES TO BE ENQVIRED OF VVITHIN the Arch-Deaconrie of Middlesex, for this present yeere of our Lord God, 1631.

Articles concerning the Clergie.

Hether hath your Minister read the Constitutions set forth by the late Kings Maiestie, once euery yeere, vpon some Sundayes or Holydayes in the afternoone before Diuine seruice, according as by the Canons he is bound?

2 Whether doth your Minister vse to pray for the King and Quæenes Maiestie, King Charles, and Quæene Mary, Prince Charles, Fredericke Count Palatine of the Rhyne, with the Lady Elizabeth his Wife; giuing vnto him such stile and Tytle of supreme Gouernour ouer all causes, and ouer all persons, as well Ecclesiasticall as Temporall, as by Law are due vnto him, exhorting their Parishioners to yeeld him obedience according to the same: and also in their said Sermons, doe pray for all Arch-bishops, Bishops, and all other Ecclesiasticall persons, according to the 55. Canon?

3 Whether is the prescript forme of Diuine seruice vsed by your Minister vpon Sundayes, Holidayes, Wednesdayes, and Fridayes, according to the Booke of Common Prayer? And whether doth your Minister duly obserue all the Orders, Rites and Ceremonies prescribed in the said booke of Common Prayer, as well in reading publike Prayers, the Letanie, and also in administring the Sacraments, in such manner and forme, wearing the Surplisse, as by the booke of Common Prayer by Law now established is enioyned?

4 Whether doth your Minister administer the holy Communion so often, and at such times, as that every Parishioner may receive the same at least thrice in every yeere, whereof once at Easter, as by the booke of Common Prayer is appointed. And whether doth your Minister receive the same himselfe on every day that hee administreth it to others, knæling at the same, and administreth it to none but such as doe knæle at the receiving thereof, and whether he doth vse the words of the Institution according to the booke, at every time that the Bread or Wine is received, in such manner and forme, as by the Prouiso of the 21. Canon is directed, or wherein hee is faultie? And whether is warning giuen by him beforehand for the Communion, as the 22. Canon requireth?

5 Whether hath your Minister admitted any notorious offenders, or Schismatickes to the Communion, contrary to the 26. and 27. Constitutions, without satisfaction by due course of Law foreenioyned them, or reiected any from the Communion who were not by publike presentment, or other open scandall, infamous and detected of some notorious crime, by common fame published in the Parish?

6 Whether the Minister, together with the Church-wardens and Questmen, doe take diligent hæd and care, and not onely all and every of your owne Parishioners doe receive thrice in every yeere, as aforesaid: but also that no strangers of any other Parish doe forsake their owne Minister and Parish to receive with you, contrary to the 28 Canon?

7 Whether doth your Minister vse to signe children with the signe of the Crosse, when they are baptized, according to the booke of Common prayer, and the 30. Canon: and doth hee neuer faile to vse the said signe of the Crosse? And whether he hath deferred, or wilfully refused to baptize any Infant in his parish being in danger, having bæne duely informed of the weakenesse thereof? And whether the child hath dyed by his default without baptisme, contrary to the 68. and 69. Canons?

8 Whether is your Minister continually resident with you vpon his Benefice: or for how long time hath he bæne absent, and whether he is resident for the most part, and what other Benefice hath he?

9 Whether doth your Minister, being a preacher, preach dilligently according to the Constitutions, either in his owne Cure with you once euery Sunday, or else in some other Church or Chappell, nære adioyning, where no Preacher is, according to the 45. Canon, or how hath hee bæne negligent in that behalfe?

10 Whe-

10 Whether is your Minister a Preacher allowed: if yea, then by whom: if no, whether doth he procure sermons to be preached among you once in every moneth at the least, by such as are lawfully licenced, according to the 46. Canon, or doth contribute toward a licenced Preacher, if his living will beare it?

11 Whether hath your Minister another Benefice: and whether doth he supply his absence by a Curate, that is sufficiently licenced to preach in that Cure of his, whereon he himselfe is not resident: or otherwise in case he doe not find a preaching Minister there, by reason of the smalnesse thereof, whether doth he preach at both his Benefices vsually himselfe, according to the 47. Canon?

12 Whether is your Curate licenced to serue by the Bishop of this Diocesse, or by any other, and by whom: whether doth your Minister or Curate serue more cures then one, contrary to the 48. Canon? If yea, what other cure doth he also serue?

13 If your Minister be not licenced to preach, as before said, whether doth he read Homilies, or rather take vpon him to expound the Scriptures either in his owne Cure or elsewhere, contrary to the 49. Canon: if yea, then you are to present him, and specifie the place where he hath so preached.

14 Whether hath any person beene admitted to preach within your Church or chappell, but such as you haue well knowne to be sufficiently licenced, whom you haue so admitted? you shall present their names, and how often haue any such beene admitted to preach, and by whose procurement: And whether haue you caused euery strange Preacher, licenced or not licenced, to subscribe his name, together with the day when he preached, according to the 50. and 51. Canons: and if he were licenced, then by whom he was licenced: And whether haue they, or any other preached in your Church, not being soberly and decently apparelled, according to the 47. Canon?

15 Whether doth your Lecturer and Preacher reade diuine seruice, and minister the Sacraments in his owne person twice euery yeare, obseruing all the ceremonies in the booke of common prayer, established according to the 36. Canon?

16 Whether doth your Minister weare the Surplesse whilest he is saying the publike prayers, and administring the Sacraments, and doth he neuer omit it, and if he be any Graduate, whether then doth he also weare vpon his Surplesse, during the time aforesaid, such a hood as by the orders of his Vniuersity is agreeable to his degree, according to the 58. Canon?

17 Whether doth your Minister euery Sunday and Holiday before Euening prayer, for halfe an houre or more, examine and instruct the youth and ignorant persons of his Parish, in the ten Commandements, the Articles of beliefe, and the Lords Prayer, as also in the Catechisme last set forth in the booke of Common Prayer, whereby the children of the Parish may bee prepared to confirmation, according to the 90. Canon?

18 Whether hath your Minister, without licence from the Archbishop, the Bishop of the Dioceſſe, or his Chancellor, or Commissary, or from the Arch-deacon, or his Officiall, solemnized marriage betwixt any parties, the Banes not being three seuerall Sundayes, or Holidayes first published in time of Diuine Seruice, or in the seuerall Churches or Chappels of their seuerall abode, according to the booke of common prayer, and the 62. Canon: and also betwixt the houres of eight and twelue in the forenoone, contrary to the 102. Canon?

19 Whether hath your Minister, since the last Canon, solemnized any marriage betwixt any persons, being vnder the age of 21. yeers, although the Banes bee thrice asked, before such times as the parents haue made knowne vnto him their consent thereunto, contrary to the 99. and 100. Canons: and whether hath hee married any of another Dioceſſe, and who are they, and by what authority, and when?

20 Whether doth your Minister, vpon Sundayes at morning prayer, declare vnto the Parishioners what Holi-dayes and Fasting-dayes are appointed to bee kept the weeke following, according to the 64. Canon, whereby they may be put in minde to prepare themselues accordingly, and to repaire to the Church to publike Prayer, as by Law they are bound?

21 Whether doth your Minister, in the Rogation dayes, vse the perambulation of the circuit of the Parish, appointed by Law, and in the same perambulation moue the people to giue thankes to God, for his benefits, vsing such Psalmes, Prayers, and Homilies as are to that end set forth?

22 Whether doth any man (being neither Minister nor Deacon) reade common prayer openly in your Church or Chappell, or administer the Sacrament of Baptisme, or solemnize Matrimony, or take vpon him to practise any other Ministeriall duty in the Church, that is prescribed to bee executed particularly by such as are either Ministers or Deacons, and what is his name that so doth?

23 Whether doth your Minister euery six moneths denounce in his

his Parish, all such of his Parish, as doe persevere in the sentence of Excommunication, not seeking to bee absolued: and whether hath hee admitted any person excommunicate into the Church, without a certificate of his absolution from the Ordinary, or other competent Judge vnder his Seale, according to the Canons: or doth hee wittingly and willingly keepe company with such as are excommunicate?

24 Whether doth your Minister, being a Preacher, endeavour and labour diligently, with mildnesse and temperance to conferre with, and thereby to reclaime the Popish Recusants in his Parish from their errours, if there be any such there being: and whether is he painefull in visitation of the sicke, according to the Booke of common prayer, and the Canons in that case prouided?

25 Whether is your Parson, Vicar, Lecturer, or Curate, too much frequent or ouer-conuersant with, or a fauourer of Recusants, whereby he may be suspected not to be sincere in religion?

26 Whether hath your Minister, or any other taken vpon him the place of a Minister, preached, baptized children (vnlesse in case of necessity) solemnized marriage, churched any woman, or administred the holy Communion in any priuate house or houses: if yea, then where, whom and how often hath he so offended in any of the premises?

27 Whether hath your Minister, or any other, exercised any publike or priuate Fasts or prophesies, not approued and established by law, or publike authority: or hath hee attempted vpon any pretence either of possession, by fasting and Prayer to cast out Deuils, contrarie vnto the 72. Canon?

28 Whether hath your Minister, or any other person or persons within your Parish, vsed to meete in any priuate house or other place, or doth preach in any place, or vse any other forme of Diuine seruice then is appointed in the Booke of Common prayer, and to hold priuate Conuenticles, contrary to the 73. Canon? If yea, then you shall present them all, and euery of them?

29 Whether doth your Minister vse such decency and comlinesse in his apparell, as by the 74. Constitution is enioyned him, as well at home, as when he goeth abroad?

30 Whether doe you know in your Parish, any that hauing heretofore taken vpon him, or them, the Order of Priesthood, or of a Deacon, hath since relinquished the same, and betaken himselfe to the course of life of a Lay-man, neglecting his vocation? If yea, then you shall present his name, and the place of his abode.

31 Whether is your Minister noted or defamed, to haue obtained

his benefice by Symonie, or reputed to be an incontinent person, or doth keepe any man or woman in his house, that are suspected either to bee of euill Religion, or bad life, himselfe to be a common Drunkard, or to be a common hunter of Tauernes, Alehouses, or other suspected places, a common Gamester, or player at Dice, or other vnlawfull Games, a common Swearer, or notorious person, or faulty in any other crime punishable by Ecclesiasticall censures, whereby hee is offensiue and scandalous to his function or ministery?

32 Whether doth your Minister vse the forme of Thankesgiuing to women after their child-birth, and whether hath hee admitted any thereunto that was begotten with childe in Adultery, or Fornication, without licence of his Ordinary: and whether haue any married wiues refused to come to Church, according to the Booke of common prayer, to giue God thankes after childbirth: if any be faulty therein, you shall present their names?

33 Whether doth your Minister baptize any children in any Bason or other vessell, then in the ordinary Font, being placed in the Church according to the 81. Canon, or doth put any Bason into it?

34 Whether hath your Minister kept any excommunication in his custody vnpublished against any of his Parishioners, aboue the space of 20. dayes next after the receit thereof, without some lawfull certificate of the absolution of any such excommunicate person, or of some lawfull warrant for the stay of the same Excommunication?

35 Whether hath your Minister admitted any excommunicate person to the holy Communion, before he hath receiued a certificate of the absolution of the same parties? And whether haue you permitted any excommunicate person, either of your owne Parish, or of any other parish to heare Diuine seruice in your parish Church, since the time you tooke vpon you the Office of Churchwardens within your said parish? If yea, set downe the names of the same parties.

36 Whether hath your Minister absolued any excommunicate person or persons of your parish, or of any other parish within the Archdeaconry of Middlesex, without a speciall warrant in writing, vnder the hands of the Iudge and Register of this Court, or one of them? If yea, what are the names of such person or persons which hee hath so absolued?

37 Whether doth your Minister reade Diuine seruice vpon these Festiuall dayes following, viz. the Birth day of our Lord God, the Feasts of the Purification, and the Annunciation of Saint Mary the Virgin, the Feast of the Ascension of our Lord God, the Nativitie of

Saint

Saint Iohn Baptiſt, and the Feaſt of all Saints: and whether doth you Miniſter read euening prayer vpon theſe dayes following, viz. vpon the Eue of the Birth of our Lord God, Eaſter Eue, and Whitſon Eue?

Articles concerning the Church.

VVHether haue you in your ſeuerall Churches and Chappels, the laſt Booke of Conſtitutions or Canons Eccleſiaſticall, ready to be read by your Miniſter?

2 Whether is there in your Church or Chappell, one parchment Regiſter Booke, prouided for Chriſtenings, Marriages, and Burials: and whether is the ſame duly and exactly kept, according to the Conſtitutions in that caſe prouided?

3 Whether haue you the Booke of Common Prayre, commanded by the late Kings Maieſties authority onely to be vſed, and the booke of Homilies, and two Pſalters: and whether you haue in your Church or chappell, a Font of ſtone ſet vp in the ancient vſuall place: a conuenient and decent Communion Table ſtanding vpon a frame, with a carpet of ſilke, or ſome other decent ſtuffe, and a faire linnen cloth to lay thereon at the Communion time: and whether is the ſame then placed in ſuch conuenient ſort within the Chancell or Church, as that the Miniſter may be beſt heard in his prayer and adminiſtration, and that the greater number may communicate: and whether are the ten Commandements ſet vp on the Eaſt end of your Church or chappell, where the people may beſt ſee and read them, and other ſentences of holy Scripture, written on the walls likewiſe for the ſame purpoſe?

4 Whether haue you a conuenient ſeate for the Miniſter to read Seruice in, together with a comely Pulpit ſet vp in a conuenient place, with a decent cloth or cuſhion for the ſame: a comely large Surpleſſe, a faire Communion cup of ſiluer, and a couer agreeable for the ſame, with all other things and ornaments neceſſary for the celebration of Diuine Seruice, and adminiſtration of the Sacraments, and a ſtrong cheſt for the Almes of the poore, with three lockes and keyes, and another cheſt for the keeping of Ornaments of the Church and Regiſter-booke?

5 How many Bels are there at this preſent hanging in the Ile of your Pariſh Church, and how many haue there beene heretofore? Whether any of your ſaid Bells haue beene taken downe and ſold, or made away: and what other Church goods are now wanting in your Church?

6 Whether are your Church or Chappels with the Chancels thereof, and your Parsonage or Vicarage-house, and all other houling thereto belonging, in good reparations, and decently and comely kept as well within as without: the seates well maintained, your Church-yard well fenced and kept without abuse, according to the 85. Canon? If not, then through whose default, and what defects are?

7 Whether doe any withhold the stocke of the Church, or any goods or other things giuen to good and charitable vse? All those things in those Articles, to be prepared, according to the Canons, vnder the title appertaining to Churches.

Articles concerning Schoole-masters.

WHether the Schoole-master or Schoole-masters within your Parish, openly or priuately, in any Noble or Gentle-mans house, or in any other place, be of good and sincere Religion, life, and conuersation, and be diligent in the teaching and bringing vp of youth: and whether they haue bene examined, allowed, and licensed for schoole-masters by the Ordinary in that behalfe, and how many seuerall schoole-masters haue you, and what be their names?

2 Whether your schoole-master, or schoole-masters doe themselues receiue the holy communion as often as they ought to doe, and whether doe all their schollers as be ofage sufficient, and of capacity, by instruction to receiue the Lords Supper, come to the communion either in your Church, or where their parents dwell, once euery yeare, and bee diligent to heare common prayer?

3 Whether the schoole-master, or schoole-masters, either priuate or publike, doe teach their schollers the Catechisme, authorized by publike authority, at least once euery weeke, and doe instruct, and examine the same, or doe teach any other Catechisme, and what Catechisme it is that they so teach?

4 Whether your Schoole-master, or Schoole-masters, or any of them bee knowne or suspected to reade vnto their Schollers priuately, any vnlawfull Bookes, or priuately to instruct them in their young yeares either in Popery, superstition, disobedience, or contempt of his Maiesty, and his Lawes Ecclesiasticall by publike authority allowed?

5 What Recusant Papists are there in your parish? and whether doe they or any of them keepe any Schoole-master in their house, which commeth not to Church to heare Diuine Seruice, and receiue the Communion? what is his name, and how long hath he taught?

6 Whe-

6 Whether the Schoole-master, or Schoole-masters within your parish, do teach his or their Schollers any other Grammar then that which is called the Kings Grammar, set forth by the authority of King Henry the 8. teaching the prescript forme thereof, whereby their Schollers may perfectly understand their Grammar Rules and Constructions?

Articles concerning the Parishioners, and other of the Laity.

WHether is there any within your parish, that hath or doth impugne the Kings Maiesties Supremacy, and Authority in causes Ecclesiasticall, or doth any way, or in any part impeach the same, being restored to the Crowne by the Lawes of the Realme established in that behalfe?

2 Whether is there any in your parish, that denieth the Church of England by law established under the Kings most excellent Maiesty, to be a true and Apostolicall Church, teaching and maintaining the doctrine of the Apostles?

3 Whether is there any in your parish, that doth impugne any of the Articles of Religion, agreed vpon in Anno 1562. and established in the Church of England?

4 Whether is there any in your parish, that doe impugne and speake against the Rites and Ceremonies established in the Church of England, or the lawfull vse of them? you shall present their names.

5 Whether is there any in your parish, that doe impugne the gouernment of the Church of England vnder the Kings most excellent Maiesty, by Arch-bishops, Bishops, Deanes, Arch-deacons, and the rest that beare Office in the same, affirming that the same is Antichristian or repugnant to the Word of God?

6 Whether is there any in your parish, that impugne the forme of consecration and ordaining of Arch-bishops, Bishops, Priests, or Deacons, affirming, that the same is repugnant to the Word of God: or that they, who are so ordered in the same forme, are not lawfully made?

7 Whether is there any in your parish, that doth hold, or frequent any Conuenticles, or priuate meetings, and there doe conferre or agree vpon any priuate Orders, others then such as are by the Canons set forth by publike authority, to bee by them, or any others in Church-gouernment obserued?

8 Whether any persons haue lurked or tipled in Tauernes or Ale-houses on Sundayes, or other Holidayes, or vsed his, or their Mannall

craft, trade, or mystery, or any bodily labour, or kept their shops open upon the said dayes, or any of them, especially in the time of Diuine Seruice?

9 Whether are there any in your Parish, that doe or haue prophaned (since his Maiesties generall pardon) the Lords day, called Sunday, or any other Holiday, contrary to the Orders of the Church of England, prescribed in that behalfe?

10 Whether hath any person in your Parish quarrelled, stricken, or vsed any violence vnto, or with your Minister, or any other, in the Church or church-yard, or vsed himselfe disorderly in the Church, by filthy and prophane talke, or any other rude and immodest behauiour?

11 Whether is that due reuerence and humble submission vsed within your Church or chappell in the time of Diuine Seruice, as by the 18. Constitution is prescribed? And whether each one in the Church or chappell, doe apply and order himselfe there in the time of Diuine Seruice, as by the latter part of the same constitution is most commendably iniоyned?

12 Whether the Church-wardens and Questmen doe euery Sunday and Holiday diligently search, who absenteth himselfe, or herselfe from Church, or whether doe they suffer any to abide in the Church-porch, or church-yard in the time of common Prayer or Sermon?

13 Whether the Church-wardens doe prouide against euery Communion, with the aduice of the Minister, a sufficient quantity of fine white Bread, and of good and wholesome Wine, for the number of the Communicants that shall receiue, and that to be brought in a cleane and sweet standing pot of Pewter, or other cleane metall.

14 Whether haue any in your Parish beene God-fathers or God-mothers to their owne children; or whether your Minister, or any God-fathers or God-mothers haue vsed, or doe vse any other forme, answer, or speech in Baptisme, then is in the Booke of Common Prayer appointed; or whether any which haue not communicated, bee admitted to be God-fathers or God-mothers, contrary to the 29. Canon?

15 Whether is there any in your Parish, that doe refuse to haue their children baptized, or themselues to receiue the Communion at the hands of your Minister, because hee is no Preacher? You shall present their Names: and if your Minister, sithence the publishing of the said Booke of Canons, haue receiued any such persons (being not of his owne Cure) to the Communion, or baptized any of their children, you shall likewise present him.

16 Whe-

16 Whether doe all Fathers, Mothers, Maſters and Miſtreſſes cauſe their children, ſeruants, and apprentizes, to come to the Catechiſme vpon Sundayes and Holidayes, before Euening Prayer, to heare, and to be inſtructed and taught therein? and thoſe that doe not their duty herein, you ſhall preſent their names?

17 Whether haue you, or your predeceſſors Church-wardens there ſuffered, ſince the laſt Pardon, any Playes, Feaſts, Banquets, Church-Ales, Drinkings, or any other prophane diſages, to be kept in your Church, chappell, or Church-yard, as Bels to be rung ſuperſtitiouſly vpon Holidayes at Euen, abrogated by the Booke of Common Prayer, contrary to the 68. Canon?

18 How many Inhabitants within your Pariſh, men or women, aboue the age of ſixteene yeeres, doe refuſe to frequent Diuine Seruice, eſtabliſhed by publike authority of this Realme, or to receiue the holy Communion, or are negligent therein: what be their names, and what degree, or ſtate or trade of life are they? you are to preſent them all of each ſort.

19 Whether doe any of the Inhabitants within your Pariſh entertaine within their houſe any ſoiourners, lodgers, or any common reſorters of Gueſts, who refuſe to frequent Diuine Seruice, or refuſe the holy Communion, as aforeſaid, what be their names, and of what quality or condition are they?

20 Whether any of the ſaid Popiſh Recuſants be of inſolent behauiour, not without publicke offence, or doe boldly buſie themſelues in ſeducing, or withdrawing others either abroad, or in their owne families, by inſtructing their children in Popiſh Religion, or by refuſing to entertaine any, eſpecially in place of greateſt ſeruice or truſt, but ſuch as concurre with them in opinion of Religion, and what be their names that doe ſo?

21 How long the Popiſh Recuſants haue obſtinately abſtained either from Diuine Seruice, or from Communion as is aforeſaid, whether of any long time, or onely ſince his Maieſties Raigne, and how long?

22 What perſons aforeſaid within your Pariſh, either for the offence aforeſaid, or for any other contumacy or crime, doe remaine excommunicated: what be their names, and for what cauſe, and how long haue they ſo ſtood excommunicated?

23 Whether were you the Church-wardens and Queſtmen choſen by the conſent of the Miniſter and Pariſhioners in Eaſter weeke, according vnto the 89. and 90. Canons? And whether haue the Church-

, wardens before you giuen vp a iuſt account for their time, and deliuered to you their ſucceſſors, whatſoeuer money or other things of right belonging to the Church, which was in their hands, according to the 89. Canon?

24 Whether doe all perſons aboue the age of ſixténe yéres, vſually reſort to heare Diuine Seruice vpon Sundayes and Holydayes approued? And whether hath each one of your Pariſhioners (being aboue the age of ſixténe yéres, as aforeſaid) receiued the holy Communion thrice this laſt yére, chiefely once at Eaſter, in your pariſh Church knéeling? If no, then you ſhall preſent their names which haue not ſo done.

25 Whether haue you a fit Pariſh-clarke, aged 20. yéres at the leaſt, of honeſt conuerſation, and ſufficient for reading and writing? and whether are his and the Sextons wages paid without fraud, according to the moſt ancient cuſtome of your pariſh: If not, then by whom is he ſo defrauded and denied? And whether he be choſen by the Parſon or Vicar: or by whom, according to the 91. Canon?

26 Whether doth your Clarke or Sexton kéepe the Church cleane, the doores locked: is any thing loſt or ſpoyled through his default, or doth he (when any is paſſing out of this life, neglect to tole the Bell, hauing notice thereof?

27 Whether haue any in your pariſh béene married within the prohibited degrées forbidden by Law, and expreſſed in a certaine Table publiſhed by authority, in Anno 1563. If yea, then you ſhall preſent their names. And whether haue you the ſaid Table publikely ſet vp in your Church, and faſtened to ſome conuenient place?

28 Whether doth any, heretofore diuorced, or married, and not diuorced, kéepe company at bed and boord as man and wife, with any other man or woman, then with the perſon that he or ſhe was married vnto, and what be their names? If the parties now ſo liuing together ſay, that they be married, when and where were they married: and how long haue they ſo continued together?

29 Whether haue you in your pariſh, to your knowledge, or by common fame and report, any who haue committed Adultery, Fornication, or Inceſt, or any Bawdes, Harbourers or Receiuers of ſuch perſons, or publikely ſuſpected thereof, which haue not béene publikely puniſhed to your knowledge? If yea, then with whom? And whether are there any which are by common fame and report reputed, and taken to bé common Drunkards, Blaſphemers of Gods holy Name, common and vſuall Swearers, filthy Speakers, Raylers, Sowers of diſcord among

among their Neighbours, or speakers against Ministers marriages Usurers contrary to the Statute made in the seuen and thirtieth yeare of King Henry the eighth, Symonicall persons, Fighters, Brawlers, or quarrellers in the Church or Church-yard? You shall not faile to present their names.

30 Whether haue any in your Parish receiued, or harboured any woman begotten with childe out of wedlocke, and suffered them againe to depart without penance first inflicted vpon them by their Ordinary? You shall truely present as well the party harbouring, as harboured, and who is suspected to haue committed Incontinency with her.

31 Whether any person or persons, suspected or detected heretofore of Incontinency, and therefore departing out of your parish for a season, is now returned againe: or in what place else is he or she now abiding to your knowledge, or as you haue heard? you shall not faile to present the truth in that behalfe?

32 Whether there bee any person or persons Ecclesiasticall or Temporall within your parish, or elsewhere within the Diocesse, that haue retained and kept in their custody, or that read, sell, vtter, disperse, carry or deliuer to others, any English or Latine Bookes, or Libels, set forth or printed, either on this side or beyond the Seas, by Papists or Sectaries against the Kings supremacy in causes Ecclesiasticall, or tending to Popery, Puritanisme, or any other Sect, errour, or heresie, against true Religion, and Catholike doctrine, now publikely professed in this Church, or the gouernment, or discipline of the Church of England, now within this Realme receiued and established by common authority, that you know, or haue heard of, what their names and sirnames are?

33 Whether there be any in your parish, who are knowne or suspected to conceale, or keepe hidden in their houses any Masse-bookes, Portesses, Breuiaries, or other Bookes of Popery or Superstition, or any Challices, Copes, Vestments, Albes, or other Ornaments of Superstition, vncancelled or vndefaced, which is to be coniectured that they doe keepe for a day, as they call it?

34 Whether any of your Parishioners, hauing a Preacher to their Parson, Vicar, or Curate, doe absent themselues from his Sermons, and resort to another place to heare other Preachers?

35 Whether there bee any Inne-keepers, Ale-wiues, Victuallers, or Tiplers, that suffer, or doe admit any person or persons into their houses, to eate, drinke, or play at Dice, Cardes, Tables, Bowles, or such like Games, in the time of common Prayer or Sermon, en-

Sundayes, or Holidayes: or any Butchers or other, that commonly vse to sell meate or other things in the time of common Prayer, preaching, or reading of Homilies: and whether in any Faires, or common Markets falling vpon Sundayes, there be shewing of any wares before morning Prayer be done? And whether any Markets or selling of wares be vsed or suffered in any church-yards on the Sabbath day, by common Packe-men and Pedlers going about, or any Butchers?

36 Whether your Minister or Church-wardens, or any of the Parish, without the consent or priuitie of the Ordinarie, haue caused any to doe penance, or to be punished either openly, or otherwise, by any Westrie-meetings, or haue taken money for any crime punishable by the Ecclesiasticall Lawes onely, and what be the names of the parties that haue bene so punished, and in what manner?

37 Whether there be any in your parish, who will come to heare the Sermon, but will not come to the publicke prayer appointed by the Booke of common prayer, making a schisme or diuision (as it were) betweene the vse of publike prayer and preaching? And whether there be any, who being present at publicke Prayer, doe not deuoutly and humbly kneele vpon their knees, at such times as by the Booke of Common prayer they are appointed: to wit, when they make a generall confession of their sinnes: when all Prayers and Collects are read; in the time of the Letany; when the ten Commandements are read; and at the receiuing of the holy Communion, &c. And what bee their names that haue at any time shewed themselues vndutifull and vnreuerent in that behalfe?

38 Whether there be any married women, or others within your parish, which after Child-birth, refuse, contemne, or neglect to come to the church, to giue God thankes for their safe deliuery, & to haue the prayers publikely appointed in that behalfe by the Booke of common prayer? And whether are they apparelled with a faire white vaile of linnen cloth, and accompanied with some of the honest Wiues of their parish, according to the ancient custome of our Church of England: & whether any Minister doe winke at such fantasticall women which refuse so to doe?

39 Whether any within your Parish, doe resort into Barnes, Fields, Woods, priuate houses, or to any ordinary expositions of Scriptures, or conferences together, or that bee drawers or perswaders of others to any such schismaticall Conuenticle?

40 Whether any doe keepe their Children vnbaptized longer then is conuenient, vnlesse that it be for the sickneſſe of the Child, or other vrgent occaſion? And whether any doe carry their Child or Children, from the pariſh they are borne in, to other pariſhes to be baptized, and ſo refuſe their owne pariſh, and to what other pariſh? Or doe bring ſtrange Miniſters into their owne houſes to baptize their Children priuately, according to their owne phantaſies?

41 Whether doe you know or haue heard of any within your pariſh, that haue preſumed to entermeddle with the goods and chattels of any dead perſon, not hauing authority from the Ordinary, either by proouing the Will of the deceaſed, or by procuring of Letters of adminiſtration?

42 Item, (ſeeing downe the full ſumme of the Communicants within your pariſh, you ſhall preſent euery one who hath beene defective at this Feaſt of Eaſter laſt paſt, in receiuing the holy Communion, vpon neglect, contempt, or any other pretence and excuſe.

43 Whether doe you know of any other matter of Eccleſiaſticall cognizance worthy the preſentment, in your iudgement, heretofore in theſe Articles not expreſſed, and which is fit to be reformed in Eccleſiaſticall cenſure? If you doe, you ſhall likewiſe preſent the ſame by vertue of your Oathes.

44 Whether doe your Pariſhioners obſerue and keepe holy the Holy and Feſtiuall dayes, which by the Lawes and Statutes of this Land are commanded to be kept holy, and namely, theſe Feſtiuall dayes following, viz. The Birth day of our Lord God, the Feaſt of the Purification, and the Annunciation of St. Mary the Virgin, the Feaſt of the Aſcenſion of our Lord God, the Nativity of St. Iohn Baptiſt, and the Feaſt of all Saints?

45 Whether the fifth day of November be kept holy, and Thankſgiuing bee made to God for the States happy deliuerance, according to the Ordinance in that behalfe?

46 Laſtly, you the Church-wardens are at the charge of your pariſh, to prouide a conuenient large Sheet and a white wand to bee had, and kept within your Church or Veſtry, to be vſed at ſuch times as Offenders are cenſured for their grieuous and notorious crimes.

You ſhall bring in your anſwer to the Articles aforeſaid, at or before the Feaſt of the Nativity of St. Iohn the Baptiſt next.

Immediately after Michaelmas next, there ſhall be a Sinode holden, where, and when, the Clergy and Church-wardens are vpon warning giuen, to appeare: at which time the Church-wardens are to

exhibit a Bill of Presentment to the Articles aforesaid, and then they shall exhibit no Bill of Presentment to the aforesaid Articles, untill the next Visitation following: but if there shall be iust cause to present any persons, the Churchwardens may at any time make Presentments, and bring the same into the Registry. And at the delinery of your Presentment, you shall set downe in the latter end thereof, the names of such as haue beene buried within your Parish, for the space of a quarter of a yeere last past, before the date of your said Bill, being Men, Maides, or Widdowes.

Articles to be enquired of, by the Minister, Churchwardens and Sworn-men of euery Parish, within the Arch-deaconry of *Middlesex*, according to the speciall direction of certaine Letters heretofore sent to the Lord Bishop of *London*, from the right Honourable the Lords of the Priuy Councell.

IN primis, Whether there be any in your parish, either Parishioners, Soiourners, or such as bee late come out of their Countries into your parish, which doe refuse to come to Diuine Seruice to their Parish-Church, or elsewhere: and what be their names, and sirnames, and how long they haue refused so to doe?

2 Item, How many of their wiues and children aboue the age of sixteene yeeres, seruants, and other soiourners abiding in their houses, doe likewise refuse so to doe: and what be their names, and sirnames, and how long they haue refused so to doe?

3 Item, Whether there be any in your parish which bee suspected to haue beene reconciled to the Popish Religion, or to haue beene absolued, or any that procured or counselled thereunto: and what be their names, and sirnames?

4 Item, Whether there be any in your Parish which bee suspected to bee Malling Priests, Reconcilers, Iesuites, Seminaries, or other persons which haue receiued any Orders or authority from the Romish Church, to vse the like: and what be their names, and sirnames?

5 Item, Whether there be any Schoole-masters within your parish, which doe not bring vp their Youth in the Religion now professed, or be not themselues diligent in repairing to Diuine Seruice, or bringing their Schollers to it?

Articles concerning Parishioners.

IN euery Parish where any manner of person dwelleth or soiourneth, which refuseth to goe to some Church to heare Diuine Seruice, the

Minister

Minister and Churchwardens of that Parish are commanded euery Moneth from henceforth, to goe to euery such person with two or three honest witnesses, and before those witnesses to require euery such person to repaire to the Church to heare diuine Seruice: and the said Minister and Churchwardens are commanded to send a Certificate in writing, signed with the hands, markes, and seales of the said Minister, Churchwardens, and Witnesses, to their Arch-deacon, alwayes on the tenth day before Midsummer day: and on the tenth day before Christmas day: So, as returne of such certificate may be made in time to the Custos Rotulorum, at euery Assizes next ensuing those Feasts, testifying as well the manner and time of their admonishments of such Recusants whatsoeuer they be, as their answers: And when and whither they went to Church euery Moneth, after such admonition giuen to them, as aforesaid: Or whether any such person hath wilfully withdrawne from taking or vnderstanding such admonition: and also declaring the names, sirnames, and abiding places of euery one that shall offend in any part or clause of the aboue written Articles: This euery Minister and Churchwarden is straightly charged to shew his diligence in, and effectually to doe, as they and euery of them shall and will answer to the contrary at their perils.

To the fiue Articles aforesaid touching the Recusants.

YOu shall bring your Presentment into the Registry of the Arch-deacon of *Middlesex*, ten dayes before Midsummer day, and ten dayes before Christmas day, specifying the proper and sirname, title, and addition of euery person presented, and how many Moneths they haue refused to come to Diuine Seruice, to their Parish-Church, or elsewhere, before the day of making your Presentment.

Inſtructions for the Miniſters, and Churchwardens, of the ſeuerall Pariſhes within the Arch-deaconry of *Middleſex*.

1 THat his Maieſties Declaration publiſhed An. Dom. 1628. before the Articles of Religion, for ſettling all queſtions in differences, be ſtrictly obſerued.

2 That ſpeciall care be had concerning Lecturers in euery Pariſh, for whom theſe directions enſuing are to be followed.

1 Firſt, that in all Pariſhes, the afternoones Sermons be turned into Catechizing by queſtion and anſwer where, and whenſoeuer there is no great cauſe apparent, to breake this ancient and profitable Order.

2 That euery Lecturer doe reade Diuine Seruice, according to the Liturgie, Printed by authority, in his Surplice, and Hood, before the Lecture.

3 That where any Lecture is ſet vp in a Market Towne, the ſame be read by a company of graue, and Orthodoxe Diuines, neere adioyning in the ſame Diocelle, and that they preach in Gownes, and not in Cloakes, as many vſe to doe.

4 That if a Corporation doe maintaine a ſingle Lecturer, he be not ſuffered to Preach, till he profeſſe his willingneſſe to take vpon him a liuing with cure of Soules, within that Incorporation, and that he doe actually take ſuch Benefice, or Cure, ſo ſoone as it ſhall be fairely procured for him.

3 That the Miniſter and Churchwardens in euery pariſh, or one of them do by writing, vnder his or their own hands, certifie vnto the Archdeacon of Middleſex, or his Officiall, (at euery Viſitation & Synod) the Chriſtian, and ſirnames of euery Lecturer in their Pariſhes, & the place where he preacheth, (whether exempt, or not exempt) together with his quality, and degree.

4 That they doe in like manner, certifie the names of ſuch Men, as being not qualified by Law, doe keepe Chaplaines in their Houſes.

5 That they doe further certifie the names of all ſuch as abſent themſelues from, or are negligent in comming to Diuine Seruice, aſwell Prayers, as Catechizings and Sermons.

6 That the Miniſters and Churchwardens of euery pariſh ſucceſſiuely, doe keepe a generall copy of theſe Inſtructions by them, whereby they may be the better informed of their duty, & that at euery Viſitation and Synode they ſhall preſent all ſuch perſons as haue diſobeyed theſe Inſtructions, that according to his Maieſties pleaſure, ſuch as doe conforme, may be incouraged, and ſuch as are refractories, may be puniſhed.

RICHARD CLVET Arch-deacon of *Middleſex*.